



# THE SCHOOL and THE NATION



*National Integration Series*

# THE SCHOOL AND THE NATION



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## FOREWORD

THIS small brochure "The School and the Nation" is being brought out for the benefit of our schools which seek, from time to time, guidance on the problem of organising programmes for National Integration. Though the child remains at school for a very short duration every day, it does not mean that nothing can be accomplished within that time to make him realize his own role in the family, the neighbourhood, and the country. Indeed, it is the duty of the school to broaden his vision and deepen his understanding so that he is able to view things in the right perspective when he grows up to be an adult. He should not be a victim of narrow prejudices. This brochure seeks to give some ideas to the schools in this regard.

The outline of this brochure was developed at Lucknow principals' Camp on National Integration and later on it was given a fuller shape. In the second chapter of this brochure which deals with co-curricular activities in schools, suggestions from the survey of co-curricular activities prepared by Shri B.V. Mohale in the Department of Social Sciences & Humanities were also incorporated to enhance its utility.

It has since been reviewed and approved by experienced principals in another working group in addition to the review done by the members of the staff of NCERT. I am thankful to all of them for the effort they have put in. Suggestions have been offered here for curricular and co-curricular activities to improve the social participation of our children. The Council would very much appreciate comments and criticisms of experienced persons so that it can be improved upon in a subsequent edition.

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New Delhi.



## P R E F A C E

THE 'School and the Nation' is the second book in the series of 'Nation and the School'. Whereas the 'Nation and the School' was the earlier publication detailing the work that was to be done by the proposed National Intergration Unit, the 'School and the Nation' is the outcome of our experience of the work done in the past four years or so. It contains practical suggestions and the actual essence of the work undertaken by a number of schools in the country. Therefore, the title of the present book explains the approach towards national integration from the school end.

The first draft of this brochure was prepared by my colleague, Shri B.V. Mohale to which was added material from the report of Lucknow Principals Camp. It was then reviewed by a group of knowledgeable Principals with practical experience of conducting some of the activities which go to foster the spirit of national integration. We are specially thankful to Dr. (Miss) Shipstone of the Isabella Thoburn College, Lucknow and Shri Puranik, Headmaster, Hindi High School, Poona for their valuable contribution. Dr. R.S. Vashisht and Mrs. R. Saini, the Staff members of the National Integration Unit have also contributed to the improvement of this brochure. I am thankful to Dr. R.P. Singh for the final editing of the brochure.

We are now putting the publication in the hands of the teachers with a hope that it would prove useful in organising school activities which would enable the children to develop desirable attitudes and a better perspective of Indian life. Any suggestions for its improvement will certainly be most welcome.

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## INTRODUCTION

"NATIONAL life is today rent asunder by prejudices of caste, colour, creed and language and the feeling of Indianness by narrow, selfish interests centering round the family or the clan or the geographical region. Bigger loyalties are constantly giving place to smaller loyalties, upsetting the programme of national development placed before us by the combined wisdom of our leaders..."

These words by an eminent educationist bring home to us the need for national integration. Pt. Jawaharlal Nehru said, "The greatest problem of India today is not political as psychological integration and consolidation." He laid stress on the unity of India, not merely on the emotional unity, but also on the integration of our minds and hearts, the suppression of feelings of separation. A country which has been split up into narrow domestic fragments and whose thought is being channelised into the muddy streams of regionalism needs desperately to make its people think on different lines.

After all, said J.S. Mill "the worth of a state is the worth of the individuals composing it. A state that dwarfs its men in order that they be mere docile instruments in its hands even for more beneficial purposes will find that with small men great things can rarely be accomplished."

Now, where should one start inculcating this spirit of national integration in the citizens of the state ? Naturally, it should be started at the beginning - where all things should start. It follows logically therefore, that the schools are the best places to start. And who can be a better person to do this job than a school teacher who trains the minds, assists the manners and shapes the morals of the members of the community at their most impressionable age ?

Let the teachers think what they want their future leaders to be like. Let them forget their pre-occupation with narrow prejudices, and keep the ideal of the nation as a whole in view, remembering always that the vision of an eagle is any day preferable to that of an earthworm.

### **The role of the school in fostering integration**

Every society has certain values and ideals which it cherishes and wishes them to be passed on to its coming generation. The society expects that generation to conform to the norms. One would say homes are not the best institutions to do this job. Since most of the homes are not culturally well-up to expose the child to these influences, the job of the school becomes all the more important.

The child is in the school for only six hours and the rest of his time he spends at home and in the neighbourhood. One should not therefore expect too much from the school, however much good a school may be.

The school tries to bring these desirable changes in the child by exposing him to certain learning experiences which are both curricular and co-curricular. But more important is the social climate of the school. A good school provides enriched opportunities of learning in an appropriate social setting. Let it not be forgotten that a good home and enlightened society exert influences which a child imbibes unconsciously.

What can the school do to foster national integration ? The answer must come from the curriculum-framers also. However, book learning is not all. Only awareness at the intellectual level will not do ; it should be functional too. Experiences shared in life and actual living are more powerful. Thinking, feeling and doing aspects when co-ordinated are lasting and become part and parcel of a child's

personality. Pupils should be emotionally tuned on to certain national ideals, values and goals.

A note of caution, however, has also to be sounded. Whatever programme a school selects, it can not be a programme of national integration until and unless following conditions are fulfilled :

1. The attitudes and sentiments pertaining to national integration must be made a part of living experience.
2. Each and every student must actively participate in the various processes of the programme so that he feels committed to it. This is the most essential and effective step in the development of attitudes.
3. The programme must help each individual student to develop his own creative self.

#### **(a) New curriculum to meet the new challenge**

We have to impart the right type of education — the education that is related to the needs and aspirations of the society if we are aiming at the progress of the country. The purpose of education is not only to sharpen the intellect but to make the receiver sympathetic and democratic in outlook. Tolerance, sympathy and understanding are the pre-requisites for an integrated life. Integration is more internal than external. It is a psychological and educational process involving the development of the feeling of unity among pupils. Integration can come only through intelligent understanding of social relationships.

What should then be the school curriculum ? It is a plan of the type of education we impart in our schools to achieve the objective we have set forth. The curriculum can be planned to bring about a spirit of large-hearted tolerance, of mutual give and take, and of appreciation of the ways in which people differ from one another. The syllabi should be so re-oriented that they should bring out not only emotional unity but also intellectual understanding.

#### **(b) Incentives for co curricular activities**

“Education is not synonymous with the pouring in of ready-made knowledge. It is rather the disciplining, the organisation and the co-ordination of a child’s powers and capacities towards valuable and significant ends.” The academic nature of education imparted

in our schools tends to confine our pupils within narrow walls where their vision of wider horizons without are blurred, nay blinded by ignorance, mistrust and prejudices. These walls can be broken down and the foundations laid for a wider social consciousness among our pupils if only we show them how to replace ignorance with understanding and appreciation, doubt with faith in humanity, and hatred with love for fellow-beings. Through co-curricular activities organised within and without the school, much can be done towards the development of incentives for emphasizing national unity as will be seen in the chapter devoted to this subject.

**(c) The School and the Community**

The school is just one of the various agencies that impart knowledge to students. We have to remember that the community at large also plays a vital role. No programme in schools is educationally significant if it does not provide students with opportunities of having a living experience of moral life and if it does not encourage them to have that experience again and again. It means that students must be brought into contact with people in community so that learning of values as a living experience is made possible through these contacts. There are a number of ways in which social awareness and fellow-feeling may be inculcated in students. These ways are discussed in chapter three of this brochure.

**(d) Youth and teacher exchange programme**

An excellent way of bringing about national integration is by encouraging exchanges. The making of pen-friends and youth and teacher exchanges will go a long way in making children living in one part of the country understand the people living in another part of the same country or elsewhere in the world. The possibilities under this are endless and as interesting as they are various. To allow the winds of all cultures to blow in through your windows makes for fellow-feeling and universal understanding.

**What can the principal of a school do to foster this spirit ?**

An educational establishment bears the unmistakable imprint of the personality of its principal. He is the organiser and leader who guides and directs the curricular and co-curricular activities in the school. To a great extent he sets the tone of the institution and the pace too.

It is recognised by all educationists that the organisations usually guide the value and behaviour patterns of their members. The principal as the head of an institution can do a lot to make the organisation of his institution favourable for the development of values which he wants to inculcate in his pupils. To tone up his school he can make the climate congenial for healthy growth of pupils by adopting the following measures :

**(i) More autonomy in the school :**

The best way to achieve desirable ends in view is to humanize the school. This can be done by superseding the divine right concept of authority. Status distinctions undermine human interactions and subvert the free flow of communication between teachers and pupils. Authority of position has to be replaced by the authority of earned respect. Authority is earned by diffusing responsibility throughout the school. By doing this the principal will create a feeling of belongingness in all the members of the school.

**(ii) Focus on goals**

A principal's response to problems is decided within the framework of priorities and procedures. Presently schools lay greater emphasis on methods such as formal programmes, teaching materials and so forth. The assumption is that the school is a means of increasing effectiveness in academic areas. No serious thought is paid to values and behaviour patterns suitable for democratic living. The principal should now put more emphasis on goals to be achieved in behaviour patterns of his pupils. He should ask himself what changes in pupils ought to occur. Responsibility is elicited in pupils only by specifying goals. But the means of achieving these goals should be left to pupils or to those who are expected to achieve them.

**(iii) Student participation**

Students are considered as integral part of the school with a responsibility of participation. In order to make students involved the principal must institute the processes that cause pupils to face and resolve the problems that affect them. Decision-making has, therefore, to be wholly decentralized so that all relevant parties are involved in the process. Openness and flexibility lead to high levels of productivity because the enthusiasm and commitment of members bring in greater confidence in their continued ability to resolve problems.

## CHAPTER I

### A New Curriculum to Meet the New Challenge

IN the difficult work of shaping and maintaining the behaviour of our younger generation in accordance with society's expectations, we should first identify the task that the subject teachers have to perform. They have also to accelerate the practices that bring about good behaviour into play. It is, therefore, essential that the school world clearly understands and identifies the roles that it has to perform so that the direction of change is not blurred.

Subject teachers can do a lot in the training of the students' minds on all aspects of moral and social values. Deeds of bravery and self-sacrifice for a noble cause can be appreciated by children thereby nourishing the spirit of secularism and democracy. Prejudices based on caste, creed, colour, sex or religion must be corrected for the sake of future harmony and understanding in the total societal atmosphere. National integration is the natural outcome of all the activities undertaken for the development of social and moral virtues through various programmes.

We can formulate the guidelines to make the teaching in schools purposeful and systematic so as to promote National and Emotional Integration. As a concept national integration means the basic oneness of the country. Wherever occasion arises, the teacher should

bring this point home. It is not suggested that the teacher should resort to deliberate distortion of the facts. What the teacher needs to do is to emphasise the truth and objectivity. It is mainly a question of emphasis and this emphasis must be on the desirability of functioning and acting as a single, united country and obviously the students should be able to see 'Unity in Diversity.' He has to present facts as they emerge in such a way that parochial attitudes and separatistic tendencies are not inbred, that needless hostility is avoided, and that the advantages of functioning as a mature and progressive nation become self-evident. These ideals are necessary for the growth of democratic and secular ideals in conformity with the national aspirations enshrined in the preamble of our Constitution.

The subjects considered in this handbook are history, civics, geography, and languages.

### **Broad Understandings for the Teachers**

The teachers must have the following broad understandings while teaching the above subjects :

1. The Indian nation is composed of people who follow different religions, speak different languages and have diverse ways of living. In spite of all these differences, they are citizens of India and enjoy equal rights. Therefore let us insist on all that unites us and ignore all that divides us.
2. The Indian society is on the march towards transforming itself into a democratic, secular, modern nation by building a developed, self-generating economy, by rooting out poverty and ignorance, and by bringing about a just social order. This tremendous task can be accomplished and sustained only through the united efforts of all the people of India. This also requires a constant vigilance and ceaseless struggle against forces, interests, practices, and attitudes which impede this transformation and thereby weaken the nation. Such disintegrating forces flourish on prejudices and narrow loyalties based on caste, creed, religion, language and region etc.
3. The people of India are sovereign and masters of their destiny. Their heritage is common, their problems are common which can be solved only by developing among people an attitude of love and respect for each other. The

development of any part of the country is the development of all, since we constitute a nation. A part of the nation cannot develop in isolation of, or in conflict with, the rest of the country. We all live if the Nation survives.

### **Subject-wise recommendations**

#### **History**

##### **A. General**

1. That the teacher should lay emphasis on the social, cultural and economic history rather than on the political history (wars and feudes etc.) of India.
2. That the three periods of our history should be named as the Ancient, Medieval and Modern. Religious approach should be scrupulously avoided.
3. While teaching the history of the south, due weightage should be given to the art and architecture of that area.
4. That the fact of the evolution of a composite culture – a mixture of the various streams of culture – the Aryan, the Dravidian and the Mongoloid – be emphasised while teaching history.

##### **B. Period-wise :**

###### **(i) Ancient**

5. That while teaching the ancient period emphasis should be laid on the rise and spread of the Buddhist and Jain religions and their progressive role in the fight against casteism and ritualistic cults and their use of popular languages such as the Prakrit and Pali and not Sanskrit.
6. While discussing the roles of kings like Ashoka, Samudra Gupta and Harsha, etc. an emphasis should be laid on their roles as unifiers of India, their contemporary literature and achievements in the art of administration, art and culture.
7. That the contribution made by women-Rajeshwari etc.—during this period should also be adequately highlighted.

###### **(ii) Medieval**

8. That the teachers should lay emphasis on the contribution of the Bhakti and the Sufi movements of this period led

by Hindu and Muslim saints. They fought against ritualism, caste, and religious orthodoxy of their times and stood for a more just and egalitarian society. Some of the poet saints to be included are : Kabir, Tulsi, Malik Mohammad Jaisi, Ballabha Charya, Namdev, Tuka Ram, Chaitanya, Kumaril Bhatta, Ramanuj, Mira, Nanak, Rahim, Amir Khusro, Raskhan and Basaweshwar.

9. Development of Modern Indian Languages and scripts during this period—Urdu and Hindi.
10. The impact of Islam on Indian culture and the influence of Indian culture on Islam in India—Music, Drama, Dance, art and architecture of this period, and Sanskrit and Persian literatures.
11. The contribution of such rulers as Shershah, Akbar, Jehangir, Shahjehan, etc. to the all-round unification of India.
12. Contribution of the South Indian Kings during this period.
13. Invasions of this period should be treated as any other previous invasions on India—their objective being the acquisition of wealth and territory.
14. Emphasis should be laid on the feudal characteristics of the Muslim rule.

*(iii) Modern*

15. Impact of the West on India through the Portuguese, the Dutch, the French and the British should be adequately explained (the new concepts of Democracy, Liberalism, Socialism, Communism, Secularism). Growth of Indian languages and the introduction of new type of education.
16. National movement as the unifier of the country. This movement was not supported by one or two communities but by all. It was carried out both within and without the country.
17. Nature of the British Imperialism—Bourgeoisie, commercial and industrial and as distinct from feudal which does not settle on land but exploits to take the wealth from India and impoverishes her. Muslim rule does not do this.

18. Role of the people—different castes, communities and sections—workers, peasants, students etc.—in fighting for freedom and in its achievement.
19. Role of the different regions and communities in the making of our Constitution.
20. Peoples' solidarity in the Sino-Indian, Indo-Pak and Bangla Desh conflicts.
21. Peoples' solidarity in the work of re-construction of a New India and for defence of the country.
22. Emergence of All-India Institutes for the development of the country as a whole.
23. Development of science education and technology, industrialisation and modernisation. Their unifying role.

### **Civics**

1. Teaching of the Constitution of the Indian Republic. To bring out differences between the British rule under 1935 Act and the present one.
2. Teaching based on the preamble of the Constitution—promotion of social justice as the means of achieving unity. Freedom, equality and fraternity as promoters of national integration. Directive Principles and Fundamental Rights which ensure equality of sexes, caste, race, religion and beliefs and political equality.

Freedom of movement, trade and commerce.

#### **Secularism**

Protection of the Rights on individual as well as social level—Language, Culture etc.

3. Single citizenship.
4. Right to contest elections from any constituency in the country.
5. Federal nature of the Constitution based upon the idea of *Unity in Diversity*—reasons for it. State, Union and Concurrent subjects.

Two Chamber Parliament.

Role of the judiciary in defence of freedom of the individuals and society.

6. Symbols of National Unity
  - (a) Flag
  - (b) Emblem
  - (c) Anthem
  - (d) National Song (Bandemataram and others)
  - (e) National bird, animal, festival, flowers, etc.
7. Unifying forces such as :—  
Common currency, weights and measures, Indian Parliament, The President.
8. Role of science and technology and communication in unifying the country—roads, railways, trade and commerce.

### **Geography**

1. *Fundamental Unity of Our Country*
  - (a) Out of the collision of the Gondwana Land and the Angara Land were born the mighty Himalayas. The rivers and streams that rose in the Himalayas started work of erosion and the silt thus brought forth began filling the vast Tethys and gave rise to our great plain—the Indo-Gangetic plain, which has been the cradle of one of the most ancient civilizations.
  - (b) Our great mountain system, the Himalayas, are a natural boundary and defence line. They are a great reservoir of water, supplying our land with plenty of water.
  - (c) The great Indo-Brahmaputra plain is a granary of the country. One third of our population resides in this.
  - (d) If the northern plain is the granary, the Peninsular India is our treasure. Most of our mineral wealth like gold, iron, copper, coal etc. are found there. Thus the three units contribute to the meeting of our day-to-day need and all round progress.

### **Climatic Unity**

Our whole country enjoys nearly similar character of monsoon and tropical climate. There is the same cycle of seasons with slight variations, in degrees of temperature and quantum of rainfall,

It is the climate that has made us fatalists. People had very little say against the vagaries of the monsoon. Our clothes and customs are influenced by the climate of the country. Our original vegetation consisted of forests though of a varying nature. Rainfall graphs of different places show that the wet and dry seasons coincide, to a great extent throughout the country.

### **Location and National Frontiers**

The teacher should stress upon the point that the whole country is one unit for having natural frontiers—the Himalayas on the north, Burma mountains on the east and the seas on the three sides. Natural boundary should be decided by watershed or the highest crest of the mountains—as in the case of the Himalayas. The man-made frontiers are difficult to protect. The natural boundaries have made India a distinct Unit from the rest of Asia.

(ii) India has unique location. No ocean has been named after any country as in the case of the Indian Ocean.

(iii) It is because of its location that in India races have been meeting from time to time, yet they all formed one common and composite culture.

### **Economic Interdependence**

The whole country is inter-linked and interdependent. Special stress should be laid upon this fact that as in human body every organ, small or large, has very vital role to play, similarly every state in the country plays a very important part in the nourishment and development of the country. If we get apples from Jammu and Kashmir, we get coffee, rubber and spices from Kerala, tea and timber from Assam, wheat from Punjab and Haryana, rice from Orissa and Madhya Pradesh, clothes from Bombay, Gujarat and Madras, steel from Bihar, Madhya Pradesh, and Orissa and coal from Bihar and Bengal.

### **International Trade**

In the long past India was called a 'bird of gold' because India was earning a lot from foreign trade through the export of steel, spices etc. as the U.S.A. is the richest country in the world to-day because of her trade and export. More exports mean wealth. If we intend to make our country rich, we must produce more so that we have plenty to export.

### Life lines of our Nation

The teacher should highlight that the railways, the national highways, the airways and the water-ways are the life-lines of our nation. They not only help us to meet our day-to-day necessities, but have brought us very close.

### National Water-budget

The teacher should put emphasis on the fact that our water resources are very vast and they belong to all. The day is not far when the water of the north will be taken to the south to water the parched lands there. A common water-grid is to be formed and by developing our technology, no patch of land will remain unproductive for want of water. The water of the Sutlej and Bias is now taken to Rajasthan and the days are nearing fast when the entire desert of Rajasthan and Cutch will be converted into green fields, growing plenty of wheat, gram, maize etc.

### Languages

#### *The Composition of the Text Book :*

- (a) Significant stories, poems and events from the entire Indian literature specially works of poets, writers and social reformers who have worked for national integration, removal of untouchability and communalism—like Kabir, Sant Tuka Ram, Ramanujam, Vivekananda, Ramakrishna Paramhamsa, Sankara Charya etc. should find place in the language text-books.
- (b) Even if such topics are not there, the teacher should try to locate similar ideas occurring in other literature viz. Thiruvalluvar, one of whose piece means: "Whenever anybody does you any harm, the best way to punish him is do him some sort of good so that he may feel ashamed of his deed and forget everything immediately."
- (c) The teacher should select such poems, stories, passages for translation etc. as may arouse feelings of national cohesion. They must bring out elements of commonness in language, literature and heritage.
- (d) Letter-writing is a normal exercise in language-teaching. Here the teacher can ask the students to write

letters to friends, real or imaginary, living in other parts of the country. Thus a live relationship among pen-friends may go a long way in dispelling notions of regional superiority or inferiority.

- (e) Declamation (debates) may also provide another method of affecting attitudinal changes, because in declamation contest, children will speak on a certain topic without taking sides. It is a good means of achieving this object. Some suitable topics suggested for organising declamation contest are—(i) Why India is a nation. (ii) National Anthem (iii) The National flag (iv) Patriotism (v) The idea of oneness in ancient India (vi) Basic unity of all religions (vii) Our common heritage (viii) The future of India (ix) The spirit of Indian Constitution etc.
- (f) The teacher must as often as possible refer to the names and works of the national awardees in literature of different languages of the country. The school library should try to get the translations of those books, so that the teacher may quote important passages from such books.
- (h) Incentive and encouragement should be given to students to learn as many languages as possible.

## CHAPTER II

### National Integration Through Co-Curricular Activities

THE problem of National Integration is a broad issue. Education today needs to be revitalized from that point of view. As such, we have to consider the role of co-curricular activities in promoting social discipline. The joy of creation experienced by children is one of the best ways of helping them to grow into noble, mature citizens. Co-curricular activities, being a cooperative enterprise and a joyful pursuit at the same time, offer tremendous possibilities for the development of the potential abilities of the child and as such, their importance in education can in no way be minimized. A child develops emotional integration and consequently National Integration not through theoretical precepts given by the teacher but by getting himself trained in a naturally integrated life through practical activities. Here, the principal/headmaster is in a happy, pivotal position of guiding the teachers to exploit usefully the latent skills and talents of the children under his care through a well-coordinated and integrated programme of co-curricular activities. He can sow the seeds of national integration in the minds of growing children.

#### *The Scope of Work*

We are all aware that co-curricular activities play a vital role in developing the character and personality of the students.

Through these activities proper attitudes are formed and whatever is undesirable in the child is eliminated.

The scope of co-curricular activities in promoting national integration will cover the whole range of those activities which are likely to foster the feeling of oneness outside the class-rooms in addition to academic activities. They comprise all such activities as literary, cultural, social, physical etc. aiming at the achievement of national integration.

Beginning from the school assembly in morning through the school hours and even beyond the school hours, the school can organize a number of co-curricular activities to fulfil the above aim. These are the activities through which the energies of the children can be best harnessed and converted into desirable ends. All educationists agree on the point that co-curricular activities are the best media of bringing about the desired behavioural changes i.e. change in students' outlook, in their attitudes and modes of thinking, which ultimately give shape to their personality.

### **Morning prayer and the daily school assembly**

Morning assembly is a potent medium for cultivating moral and social values. This is a collective gathering of all pupils and teachers in an open place within the school premises facing the flag-post in a disciplined manner. The school prayer should be sung in chorus by all. After the prayer and flag salutation, the principal or a teacher may speak on topics of moral and social value, such as honesty, truth, devotion to duty, value of hardwork in life, sincerity, help to the needy and the handicapped, national integrity and noble deeds of great men of past and present etc. It sets the right tone for the day and has the desired effect on the school population.

The principal should explain to them that for these few minutes they stand in the presence of God, who knows all about their actions and intentions and they must pray to Him to have His blessings on them, to speak truth, to work hard, to study honestly and that God, Who knows everything, always punishes those who deliberately do wrong. Their mistakes, observed by the headmaster during the previous day's supervision rounds, may be presented before them and they should be advised to abandon them. The headmaster may give the pupils at least one good thought each day. These can be taken from all the religious scriptures. The National Anthem must be

sung and the assembly be dispersed for the daily class lessons. Mass singing of national anthem to the correct tune and time, develops respect and love for the motherland. National Anthem can also be sung at the end of the day.

Besides the morning prayer schools may have different types of activities some of which are listed below.

- (a) The daily news read out by a student incorporating chief news items.
- (b) Devotional songs.
- (c) Recitation of patriotic, heroic and noble poems.
- (d) Reading non-controversial passages from scriptures inculcating moral-values.
- (e) Reading parallel passages from different scriptures.
- (f) Readings from the sayings of great men.
- (g) Lectures by teachers and outsiders on topics of moral virtues.
- (h) Narration of the lives of saints and great men.

In order to train pupils how to sing prayers, National Anthem, school song, Bhajans, Padas, Poems or emotional songs by renowned poets, schools may organize junior and senior music clubs. These poems and songs differ with occasions and seasons.

Some schools may prefer to meet each morning in the open where there is complete stillness and peace and say a silent prayer for a few minutes. This gives the students a chance to know the good that silence may bring. Silent prayer resolves the differences of creed. At the close of the morning and evening sessions there may be spells of 5 minutes of perfect silence to inculcate discipline. The pupils be asked to sit up straight in perfect silence doing no work whatsoever.

Moral Science must be given priority in the schools to make children realise that the inculcation of moral and social values is more important than scoring marks in Maths and Science etc. Stress must be laid on acts of self-denial and good neighbourliness. The Scout motto of 'a good deed a day' should be stressed.

In some schools where there are no spacious grounds on its campus and no assembly halls the morning prayer may be broadcast

over an interclass communication arrangement. Such facilities can be available mostly to the urban schools with electricity and easy supply of broadcasting apparatus.

In short, the morning assembly is the most effective instrument in bringing about solidarity, cohesion, unity, sympathy, compassion etc. in this multiracial and multilingual country of ours. It is suggested that the National Flag should be hoisted, if not daily, once a week or once a month in order to give the pupils proper training in respecting the National Flag. Pupils should be trained to sing the song "Vande Mataram". Prayer should be an integral part of the morning assembly. Wherever feasible it can be 'Sarva Dharma Prarthana' including readings from scriptures, of all the religions. Pupils should be encouraged to take the National Integration pledge and sing the National song in unison. 'Thought for the day' can be another programme to be included. This can incorporate some good ideas of brotherhood. This occasion can also be used to press home the children some of the problems facing the nation and how each citizen should be prepared to face it e.g. a havoc played by nature in some part of the country or state of emergency that the country is facing. Talks in the Assembly by teachers, principals, parents and specialists from the time to time should be organised.

#### **Indoctrination Vs. Moral Instruction**

Even now most of the denominational schools not only limit their programmes to the teaching of ethical values but go a step further and their programmes can be called religious instruction. Some schools in which the student population is mixed, the total school population including the staff is divided in groups for purposes of imparting moral and religious instruction.

Argument can be advanced both ways about teaching of the sacred books of a particular religion, its history, mythology and the biographical sketches of the prophets and propounders of the great faiths, but it has been found that such type of religious instruction becomes generally biased and does not prove conducive to instil respect in the hearts of the students for other religion and its leaders. Perhaps moral education might do 'the trick'. Schools are welcome to devise their own programmes.

Every day occurrences in life may be discussed to bring out the differences between good and the evil. In every class, concrete 'cases' may be discussed so as to form the right mind to judge practised

moral problems. Some pictures may be discussed with the students to train their critical mind with regard to social duties and character. Each year a school theme may be selected for students to concentrate on it and study it with the help of teachers.

In lower classes short stories with good morals may be told in an interesting way, incidentally teaching rules of politeness and good behaviour. Illustrations by means of stories, anecdotes and examples go deep down to the hearts of children.

At present very few schools have a provision of one period daily devoted to the moral teaching. Some schools hold classes thrice or twice a week, but one period per week must be allotted, in all the schools, to Moral Education. The duration of the period may be between 30-40 minutes. This teaching of Moral Science is meant to help all the pupils, whatever be their religious beliefs or community, and only those principles should be taught that are commonly accepted by the great religions of India without imposing any particular confessional set of doctrines. The students should be shown the beauty of generosity, selflessness, honesty, veracity etc. and efforts should be made to train their ethical sense and personal judgement. The teachers may address the students on the lives of the national heroes, or relate some important incidents from the lives of the great-men, thereby inspiring them with higher sentiments and thought.

Sanskrit and Social studies periods can also be made use of, for imparting social and moral values. Moral lessons can become a part of a lesson in the class room. It should be a part of life on the campus, the dormitories, the dining room and at any place where students generally assemble.

The main means of training these children are the practical ones mentioned above. Next in importance are the boards, flash cards and the actual moral science textbooks.

In secondary schools, for some classes, lessons can be introduced in prescribed textbooks. For instance, a course on 'moral instruction' may be prescribed which gives the students an awareness about the main tenets of the great religions without any doctrinaire approach.

Certain books may be prescribed, tests administered and rewards given.

## Celebrations of National and Religious Festivals and other Days

The important dates in History—belonging to any clime or country—are good occasions for reliving and recalling the great deeds performed by great men in the service of God, their country, and their religions. The celebration of the anniversaries of great men helps broadmindedness and respect for the ideals these people stood for. The ideals preached and practised by the greatmen should be discussed and their implications upon the students must be clarified.

### *National Days*

The National Festivals like Independence Day, Republic Day and Gandhi Jayanti should be celebrated in the schools all over India with such unique features which depict national consciousness, faith in secularism and democracy and the old and changing cultural values which have sustained this country since ancient days. The theme of each national day and festival is expounded by those who are invited for the occasion. This may help in rooting out all communal tensions and religious differences at least whithin the school.

### *Religious Festivals and Birthdays of Greatmen*

Celebration of Religious festivals like, Ram Naumi, Buddha Purnima, Janmashtami, Mahavir Jayanti, Guru Purnima, Id, Baqr-Id and Christmas help to cultivate the feelings of oneness preached by all religions.

The life history and the preachings of the greatmen of different religious faiths also help to make us understand how moral decadence has resulted in social chaos and disorder. Celebration of birthdays of patriots and other great men impresses the young minds with the universality of their message, advising them to practise these noble virtues in their daily life. These activities cut across unhealthy attitudes and knit students with diverse religious, social and economic background into unified social pattern.

Students should be given suitable topics to speak and write on lives of men and women who have laid their lives for the good of the people and who have stood alone against injustice to the poor and downtrodden.

### *General Celebrations of Special functions*

Schools generally organize functions on UNO day (24th Oct.), Human Rights' Day (24th Oct.), Red-Cross Day (8th May), Children's

Day (14th Nov.), Blinds' Relief Day, (4th Jan), Flag Day, (7th Dec.), Teachers' Day (5th Sept.) etc. On these days special meetings should be arranged and speakers from outside may be invited to give talks on the special significance of the Day being celebrated. Sometimes essays and debates should be held assigning the responsibility of organizing them and going through the literature available to the students. Even the responsibility of all arrangements for the observance of these days including inviting distinguished persons should be held by the students themselves. The headmaster may only see that the right persons are invited. The students' latent talents like qualities of leadership, organising abilities, self help and discipline should be given a chance to blossom forth.

#### *House system*

The entire student community of a school may be divided vertically into houses. They may serve as the centres around which the structure of co-curricular activities of the school revolves. The houses may be named after the national heroes and leaders. The children will thus be encouraged to imitate the fine example of these famous men. Each house should include students from each class and elect student office bearers working under the guidance of experienced school teacher. This democracy in practice should be made responsible for planning and execution of all co-curricular activities in the school. The house on duty may be asked to conduct Morning Assembly, and check late comers and school uniform defaulters, if any. The house be made responsible for writing daily News Board and Thought for the day.

The house system, essentially a practice in residential schools can thus be diluted and modified to suit the requirements of a day school.

#### *Health and Sanitation*

Some schools can experiment with the idea of teachers and students jointly carrying out all the daily work including sweeping floors, cleaning lavatories and gardening.

The schools can organise cleanliness drive and develop sense of responsibility for school furniture and cleanliness of school compound, sense of personal hygiene etc.

### *Uniformity in dress*

In order to remove the sense of disparity regarding different social strata and to promote fellow-feeling, brotherhood and unity among the students, the schools must take much initiative in maintaining uniformity in dress.

Respect for private and public property should be inculcated by warning them against committing the heinous crime of destroying public property like the railways, buses, bridges, post offices, tele-communication poles, lamp posts etc. being their national property. They should be enlightened about public property being considered as national wealth.

### *Awards*

Whenever notable social service or honest deed or a good work is done by a student or a group of students, it must be announced in the 'Morning Assembly', and duly appreciated.

### **Literary, Athletic and Cultural Activities**

They should be organised both on intra and inter-house or class level, throughout the session. These can be planned and conducted by students themselves. Even judges should be appointed from among the students. A short description of various activities is given below.

### *Junior Red Cross, Scouting & NCC*

Schools should attach great importance to these activities and make one of them compulsory for the students. These will help in cultivating discipline, obedience and readiness for sacrifice among students. The Junior Red Cross, Scouting and N.C.C. troupes for girls and boys imbibe in the pupils a sense of service and discipline.

### *Annual Functions*

Weekly class assemblies, school assemblies, mass drill, sports and games should be performed keeping in view the outlook of national integration.

### *Debates and Essay Competitions*

The activities should be conducted in literary fields such as essay writings, elocution competitions etc. with a view to inculcating moral and social values. Debates and group discussions on

topics like "Honesty is the best Policy" "Truth Vs Lie", "Adulteration of foodstuffs", "Social norms in Indian society", "Role of a citizen in a secular country", "Duties and Rights of a Citizen", and "Messages of saints" "Unity in Diversity". Broad outlines of the fifth five-year plan etc. can be organized during the session on inter house basis. Sometimes the students should choose their own topics for debate and have a regular quiz programme. Essay competition on the lives and workings of the great men, help students to emulate their examples.

#### *Drama, Dance and Music*

The themes for all these may be had from different states for better understanding of these regions and they should be changed often.

#### *Learning by living*

Knowing about the life of the people in other states of India can be a very useful project. Each section of the school can be allotted one state. The students of the section may be required to prepare charts and maps depicting the divisions, physical features, places of religious and tourist interest etc. They may be encouraged to learn the language of the state if possible. They can atleast learn some of the sentences used in general conversation. Poems, songs and important quotations from the famous writers of the regional languages can be collected and memorized. The girl students can prepare toys and dolls representing the dresses worn by males and females in that state. The students should celebrate the functions commonly observed in a particular state. The arts and crafts of the state can be put up in the class exhibition. The students should be helped to learn about the geography, history and socio-cultural pattern of the state. Folk songs, folk dance and classical dances of the state will certainly enrich the aesthetic faculties of the students. The whole school taken together will be a mini-India living together with affection, tolerance and understanding.

#### *Class Room Activities*

Let each class room be a project room. Each class can adopt one state as its topic of study, e.g. Sd. IX can take up Karnatak as

its state. The walls can be covered with maps and charts depicting details of the state. Information in the form of literatures, pamphlets, picture and statistical data could be displayed. The cupboards can be provided with sample of handicrafts and other products of the state. In this manner that particular classroom should be a treasure house of information about that particular state. Students should be encouraged to add on to this collection and to keep up-to-date statistical details.

The common rooms or special rooms can provide information about the whole of India. Various examples of exhibits may be cited to adorn the room. A map that depicts pictures of all the freedom fighters hailing from the different states in their respective states may be an interesting bit of exhibit. So also another that shows the different types of dances in the different states; still another showing the pilgrimage centres of India, charts showing various imports and exports of India state-wise.

All these activities are a necessary part of the school academic and extra curricular programmes and as such they should be organized throughout the year on the basis of school and class level societies as under :

*(a) Literary Society*

Organise writing of class manuscripts, magazines, school magazine, debates, extempore speeches, poetry recitation, story telling, inter-school literary competitions, reading room activity (regular periods may be provided). The subject matter of the activities, to a large extent should deal with the requisite social and moral values.

*(b) Science Society*

Inter school competition of science models, charts, experiments, collection of specimens, exhibition, debates, paper reading, intelligence test and debates on themes like serving humanity through science etc. infuse in the pupils a spirit of cooperation, help, healthy competition, love for truth, self reliance etc.

*(c) Art Society*

Decoration of classes, drawing and painting competitions can be organized. The classes may be decorated with the material prepared and collected by the students. Art provides an outlet

for inner urge to create and thus gives emotional satisfaction. Allied to this the dramatic and music societies play an important part in developing aesthetic faculties.

Besides these other societies can be formed by different schools according to their convenience and schedule of co-curricular activities.

### *Literary Associations and Clubs*

Under the auspices of these associations and clubs the students can be guided to come closer to each other and enjoy this togetherness in planning and doing things. The activities conducted by these clubs afford them immense opportunities to give expression to their views candidly. These activities go a long way in making them self-reliant.

It is suggested that every school may have a sonic club and a sonic room wherever possible. The club should undertake to organize the celebration of all national festivals. It is suggested that the festivals of other parts of the country should be celebrated in the states where it is not usually practiced e.g. Holi should be celebrated in the South and Pongal in the North.

### *Local associations*

Kerala Association in U.P. or Punjab Association in Tamil Nadu can be invited to give performance or lectures to the students to celebrate their important festivals. Pen-friendships and exchange of gifts among *pen-friends* belonging to different states can be organized by the clubs. Dramatic performances on communal harmony should be taken up by the club. Puppet shows can be an integral part of such performances. Films on national integration may be procured from the agencies concerned and shown to the students. It is recommended that these clubs possess a good collection of film strips showing the various places of importance in the country. These clubs can arrange lectures by guest speakers having a learning on national culture.

### *Science Club*

Once a week, a pupil may be asked to prepare a paper on a scientist. He can prepare this with the help of his teacher and relevant reference books. He should be prepared to answer any questions on

the article presented. He must lay stress on the constructive use of science. It is men that make science a bliss or a curse.

#### *Geography Club*

Pupils can prepare and present to the assembly articles on the life of the people in different parts of the world. It is geography that is responsible for the change in colour, skin, customs, traditions etc. of people at different places. However, human nature is the same everywhere. This is the spirit which will infuse in them the idea of National Integration.

#### *The Photography Club*

It trains students in amateur photography and can prove very useful when they visit other states.

#### *Arts club*

These clubs should arrange exhibitions of painting, clay modelling, batik-work, paper-mache work, flower arrangement and other media of art.

#### *Audio-Visual Club*

Radio, television and educational films can be utilized to impress good personality traits upon the students. The students may be asked to prepare pictures and charts with the sayings of greatmen depicting their work and struggle for the social, educational and political reform irrespective of caste and creed. Exhibition of such material and books written by these great people is useful material and also a very potent media to inculcate moral virtues. Schools can have a weekly programme of display of educational films depicting different virtues and condemning vices. The films while providing recreation also serve to cultivate high ideals.

#### *Literary Club*

The students can be supplied library books with attractive designs containing short stories with moral values, biographies of greatmen and books of quotations and wise sayings regarding the many facets of virtuous life.

Class libraries managed by students themselves are a great help to the students for easy approach to such books. Provision of a library period in the time-table provides an opportunity for going

through good books and maintain a record of inspiring quotations in their notebooks. A specific section should be assigned to the books on National Integration.

*Learning the languages of states*

Students can collect translated pieces of literature from other languages, e.g. Kannada school collecting translated material from Orissa or Bengal and vice-versa. Students can collect stories and other literary extracts having a bearing upon national oneness. Students can conduct regular quiz programmes and conduct general knowledge tests. Children can be encouraged to collect and exchange folk songs and folk stories with their counterparts in other states through pen-friendships.

Students may be encouraged to collect equivalent words, expressions and sentences essential for day-to-day usage from languages other than their own. This will be the first step towards a study of other languages of the country. If there are students speaking different languages, elocution and recitation competitions in those languages could be organized e.g. Tamil recitation, Bengali elocution contest etc.

*Posters and wall painting of Greatmen, Wall Bulletin and School Magazine.*

Every picture is displayed meaningfully, thoughtfully and with a purpose. In order to draw the attention of the students towards the moral and spiritual aspects of life posters bearing the sayings and messages of noble and greatmen prepared by the students can be pasted on the walls of all the classes of the school. The team of student editors can edit interesting news from current newspapers during the activity period and present the same once a week. Local, national, international and science news items can be allotted to different groups. Those interested and talented in news-reading may edit and present. The reading of news must be followed by discussion which can be led by the class teachers.

Wall magazines on Citizenship, Freedom fighters, Our Leaders, Evils of our Society, Harijan Welfare and Great Saints of the World can be prepared by students and displayed on boards specially provided for this purpose.

The school annual magazine can be another feature of co-

operative endeavour, and it may be published annually. Manuscript magazines can also be introduced in the classes.

Every school should attempt publication of wall magazines which would publish materials providing information about various states and the country as a whole. It can also maintain an information board providing news and material of information regarding other states and of common interest to the country. The students can also maintain something of a log book in which the matters of significant importance can be recorded, e.g. the details of the opening of a new dam or a big factory.

#### *Thoughts for the Day*

Noble, thoughts can be written on the walls of each class room to create social, moral and comospolitan environment in the school. Students may be asked to note these thoughts and ideas in their diaries.

#### *Outdoor Activities*

The students must be taken to different places of religious and historic importance in the country and the state. These visits evoke a sense of pride for national heritage in them and create desire to enrich it.

There should be inter-state and inter-regional sports and games which provide ample opportunity to pupils from different states to come together, mix freely and evolve a spirit of healthy competition.

(a) The programme of conducting inter-state camps which has already been launched has proved highly effective and hence should be extended so as to include a larger number of schools. More and more holiday camps may be organized.

(b) As far as possible excursions should be organized in such a way that students may be encouraged to make their own collections so that they can build gradually a permanent exhibition in their school which can be called 'Meet India' Project.

(c) Students from urban areas should be encouraged to visit villages and village children should be given an opportunity to come to urban areas.

(d) N.C.C., Red Cross, Scouting, and Girl Guide should be

further popularized. More inter-state camps of the above mentioned units may be held.

(e) Schools can arrange community living programmes for all the students in school for 3 or 4 days. Hence, they get the practical experience of importance of punctuality, discipline, sacrifice and adjustment with others. Students from different high schools, of different creeds and community can be invited to stay and live together in the school premises and a suitable programme of community living may be organised. The teachers also jointly discuss the problems of the schools, problems of teaching and try to solve them. This creates a harmonious effect for constructive work among the different groups of the society.

(f) To conceive the idea of international unity and universal brotherhood schools should celebrate Inter-school Friendship Day. For the Inter-school Friendship Day, boys and girls, not acquainted before, can be invited from schools not in the neighbourhood but in other localities speaking other languages, and belonging to other religious communities. The hosts and guests can spend a delightful day together with games, programmes of entertainments etc. Each host may bring from his or her home snacks for at least two—one for the guest and one for himself or herself.

## CHAPTER III

### Involvement of Community and National Integration Programme

THE gap between what our society expects of our youth and what our schools are providing them to match upto these wishes is fairly noticeable. It is because the school is not utilizing the social milieu as the total teaching environment. The force of community is one of the neglected segments which ought to be involved. The school should now show a sensitivity to the community by instituting school-community relations programme. This can be done by using a variety of techniques to stimulate community to contribute to the school in what it needs. It will mean openness to ideas from all the sources available to school. For a better and fuller community involvement in a programme of national integration the following steps are necessary:

#### **A. Organisation of Parent Teacher Association**

An active P.T.A. will always be a great help to the school and could be used as an effective instrument in promoting any programme of national integration. Some activities are listed below:

- (i) Celebration of different festivals of different states.
- (ii) Organisation of guide groups to show visitors round their cities and state and to offer hospitality.

- (iii) Organisation of inter-state camps including provision of board and lodging for the campers with the families.
- (iv) Publication of an inter-state journal.
- (v) Formation of a pen-friendship club so as to promote exchange of ideas and information about their respective states.

**B. Involvement of the wider community:**

Besides P.T.A. it is also essential that the community at large is involved and is got interested into any programme which the school might launch and promote for the furtherance of the idea of national integration. This purpose could be achieved through the following activities:

- (i) Visits by the children to their neighbouring areas such as slums, industrial colonies and villages nearby.
- (ii) Mutual exchange of visits between the rural and urban children. This could be sponsored and even supported by the community.
- (iii) Organisation of literacy drive, health drive, sanitation programmes, wherein the school and the community both can participate.
- (iv) The village panchayats, the mohalla committees and the municipality could be involved in any programme of community involvement.
- (v) Inviting specialists in the community to talk to students.

**C. Other organisations:**

Other organisations of the community may also be involved in promoting the cause of national integration. Organisation like the Rotary Club, Lions' Club, YMCA and YWCA, Church groups, Red Cross Society, Junior Chamber of Commerce, Mahila Mandal or other women's associations, Scouts and Guides, Publicity Department and Community Development Organisations, Social welfare organisations etc. could be of great help in this matter.

The school could involve and arouse the community towards

their responsibility in case of local and national calamity by helping the needy and those in distress by

- (i) raising funds for the needy,
- (ii) collecting food and clothes for them,
- (iii) by donations,
- (iv) organising visits to the affected areas or affected people in the hospitals.

Such an activity would help in the development of fellow-feeling and arouse sympathy for our needy and less fortunate friends and help to awaken feelings of mutual understanding, respect and concern for each other's welfare besides developing mutual inter-dependence.

- (v) helping adult literacy programmes.
- (vi) Arranging film shows to bring out the evils of drinking and gambling.
- (vii) Arranging visits of staff and students to the neighbourhood for encouraging parents to send their children to schools.
- (viii) Inviting community people during national festivals to participate in school cultural programmes and thus help them to feel that they are a part of school community.
- (ix) Opening of study centres in the neighbourhood, where children of that group may collect and teachers guide them how to revise lessons learnt in class and do the home assignment.
- (x) Providing help in increasing the general knowledge of illiterate women by teaching them to fill money order forms, telegram forms, and to write receipts etc.

Community resources for the construction of the school campus may be utilized by the students which help them

1. To inculcate the spirit of the dignity of labour.
2. To develop the spirit of cooperation among the students.
3. To create interest in the community for the activities of the school.

4. To make fruitful utilisation of leisure.
5. To prepare the students to lead community life through mutual benefit.

### **Social Service Outside the School**

Social service is an integral part of the school activity. A skillful organisation of community living and social welfare programmes helps in developing good social habits.

The schools can organise Social Service Clubs in order to

1. organize interviews with persons working in different fields i.e. social service, upliftment of women, labour welfare, child welfare etc.
2. preparing reports and presenting the same to the general assembly of all pupils.

Different types of activities can be planned by these schools. Regular social service camps of one week for every class from VII to XI can be organised every year in some schools in the tribal area. They can have a graded activity programme for this work. They have to be helpful to the people by associating in their welfare programme undertaken by people over there.

Pupils can be encouraged to participate in all social activities like guiding the pilgrims, rendering service in temples and offering their services to the associations requiring the help of volunteers who are selfless and disciplined. Besides these, students can be encouraged to enrol themselves as volunteers and do a lot of social service like supplying drinking water, searching the missing children and rendering first aid to the needy at the time of religious festivals when lakhs of people gather at the places of pilgrimages.

The students of girls schools can organise a night school, for women of the poorer classes and for poor children of the slums. The night school may impart free primary education and training in needle work.

A brief planning and description of welfare activities which can be organised through social service camps is given below:

1. Planning of programmes by pupils and teachers including selection of place, correspondence, transportation, kitchen work etc.

2. Planning instructional programme by the principal, teachers and pupils.
3. Local survey by different study circles.
4. Meeting village folks and understanding their customs, habits, problems etc.
5. Interviewing families with a view to learning the living habits of people in rural areas.
6. Collecting folk songs and learning folk dancing.
7. Camp Fire and exchange of cultural programme with the village folks.
8. Preparing the map of the village.
9. Plan and carry out some social service programme including cleaning slums, building kachha roads etc.
10. Playing compass game to understand village situation.
11. Translating experiences and observations into pictures.

### **Donations for the cause of human suffering**

#### *Social Awareness*

The students are brought in contact with grave social problems in various ways. Everyday the news headlines may be put up on the Bulletin Board so that they become aware of the needs and distress of their countrymen. Occasional visits to villages and social welfare institutions arouse in them some spirit of self-sacrifice and love for their less fortunate brothers.

#### *Feeling for Fellow Countrymen*

The schools may take up the work of collecting funds and of rendering such service as they can to those who are affected by natural calamities e.g. famine, flood, fire, earthquakes, hunger, cyclone and disease. The campaign against hunger and disease by various Social Welfare associations, the Red Cross Society, the T.B. Campaign Association, etc. can be assisted by the students by raising funds and contributing their share of relief.

An annual fete can be organized and children should contribute generously in cash and kind. The proceeds may

be used for the abandoned and orphan children. Students are the potent medium of donating thousands of rupees to the Defence Fund and a fund for the cyclone sufferers and flood affected victims from their mid-day tiffin fund. Their own contribution curtailing their tiffin expenses can be given as help to lame, deaf, dumb, blind, and diseased persons who need them most. *Dramas* may be staged by the students of different classes for collection of funds for the needy and distressed people. Teachers should also put in their mite. Teachers should provide free tuitions to the poor and backward children. They can also take the orphan children to their homes to give them an outing and an experience of home life. Training given to the students to offer such help raises the social consciousness of the people and children.

A spirit of gratitude to God for all bounties is cultivated by occasional organized visits to the homes of the very poor classes of people.

#### *Class Funds*

At the occasion of religious festivals, the students can offer presents to the poor children of the locality. During festivals like *Puja* and *Christmas* children can bring money and sweets which they should distribute personally to the poor.

Every class may organize its own fund. Contribution by students every month can be deposited in this fund. School can utilize this amount in helping the poor, the blind and the cripple. It can also help the needy and meritorious students to pay their school dues. Following two programmes are suggestive of multifarious activities carried on to help the "have-nots" and poor students.

The pupils can miss one meal and observe a fast during a week say, preceding October 2. The foodstuffs so saved can be brought together, each boy or girl contributing a handful of rice or wheat and a few potatoes. On October 2, a get-together may be held and the physically handicapped inmates of the local infirmary can be invited as guests of honour. At the simple ceremony held on the occasion, the food stuffs collected by the pupils may be handed over to these guests of honour.

During the fortnight preceding the important festival like Diwali the children may bring Diwali gifts. One condition which

can be imposed on them is that they should either spend out of their own pocket money saved for the purpose or give out of their belongings any gift, small or big, a pencil, an exercise book, a piece of ribbon, a picture, an article of clothing or a toy. Hundreds of such Diwali gifts can be collected and the children can give them on the Diwali eve to the children of orphanage. The gifts can be given from child to child. The students can befriend their orphan brotheren and they should be made to feel proud of their act of generosity and humanity. Students who share with them their joy of Diwali can often invite them to their homes.

A habit of helping their poor classmates must be cultivated in the pupils.

The students contributing towards books, uniforms and even examination fees of their poor class-fellows certainly make a noble gesture leading to elevation of the human soul. Students with feelings for their class-fellows are bound to become sympathetic and better citizens of tomorrow with firm faith in universal brotherhood.

Since the influence working on a child comes from the school, the home and the community, it is essential that effective community involvement in an enlightened manner is sought and ensured.

Our schools may collect information regarding the various important state festivals with dates, manner of celebration and significance from the NCERT.

- (a) Festivals: Their dates, mode, dances and songs associated with them and pictures, if any.
- (b) Folk Songs: Their significance indicating the occasion on which they are sung.
- (c) Folk Dances: With explanatory notes regarding costumes and steps etc.
- (d) Patriotic Songs: like the ones printed in the booklet form.

## CHAPTER IV

### Exhibitions and Their Role in National Integration

INDIA is a vast country. It has great physical and climatic contrasts which present diversities in the ways of living, customs, tastes and languages. Ignorance of each others' ways of living breeds suspicion and mistrust and so we fail to know each other to weave a thread of oneness. It goes without saying that the responsibilities, for the most part, have to be shared by the teachers and principals who are to make this 'Young India' feel one despite differences. This is not an easy job. But the teachers and principals shall have to accept this challenge. Who else is going to bother? We are expected to brighten up the future for the coming generation.

How then shall we set about doing the job?

To start off, before the school going children a vivid picture of working of the family, its neighbourhood and the community at large, in a larger sense, be set, in which the children are not passive onlookers but active participants. This will, of course, lead to enlisting the co-operation, good-will, adjustment, and co-ordination of all these contacts our children come into viz the home, the immediate environment, the community of people in the neighbourhood of home, and finally the environment where the children are to work as nation builders.

What would be the most effective way of presenting this vivid picture where the child is the most active participant? This is a question which should be carefully solved bearing in mind the age group, the school hours at disposal and the inherent interest in the process. Collection of data and materials, preparing models, charts, maps and exhibits and setting up exhibitions for the school and community, is what is most ideal as well as practicable and effective. Firstly, because the children get first-hand experience in its natural and real setting and as such it is best accepted. Secondly, because it amounts to active participation allowing optimum interest thus giving shape to creative as well as other instincts. Thirdly, because it teaches skills and nurtures desired attitudes. Fourthly, because this way of learning permits in the child a deep and rational thinking regarding the financial indication in preparing the exhibits, the size of the room, the kind of materials to be collected and the colour contrast etc. And finally, because it touches the heart, awakens social virtues, develops aesthetic sense and vibrates our emotions to oneness, goodness and universal welfare.

How to plan the work and work out the plan is the joint responsibility of the teachers and the heads of the institutions. This work should be taken under three grades-primary, middle and secondary. It can then be organised 'Classwise' or 'Housewise'. It would be preferable if, in secondary, it is taken 'House-wise'. Upto primary the target should be to know and feel the interdependence and co-operation of the members of your family, the neighbourhood and the town or village. In the middle grade, it will extend to 'Know Your State' and, in the secondary grade it will extend to know India. In knowing about the family, the neighbourhood the community, the state and India, the following steps will be covered:

The historical background, its industrial and cultural aspect, its land and other productive resources, its language and lore, its contribution in freedom struggle, its men and women of national importance etc. giving the scope of work.

How to work out this plan during working hours of the school? In every school, co-curricular activities should be treated as part and parcel of the school time-table as has been done in central schools and in other schools of repute. Keeping in view that co-curricular activities play the most vital part in developing the total personality,

its inclusion in school time-table is a 'must'. Out of the co-curricular periods, two periods a week as workshop periods are allotted for this work. These periods be utilised of course in true guidance of the teacher, with full co-operation of the parents, for collecting materials, preparing exhibits and setting up exhibitions for children, their parents and the community. In schools, students are divided in 'Houses'. Let each 'House', preferably at the secondary stage, be allotted a state for four months. During these four months this particular 'House' will have all the activities—literary, cultural, physical, dramatics, fancy dress shows etc. in the language and in the ways of that particular state. The 'House' will collect all necessary data to prepare exhibits showing the customs, convictions, clothes, culture, food of that particular state. At the end of the fourth month, all the 'Houses' will have competitions and exhibitions of their states. Thus, during the course of a year, each 'House' will represent 3 States, giving all the details. And thus the combined efforts of all the 'Houses' will bring every aspect of entire India into limelight before the children and the community. A thread, rather a strong thread, of unity will peep out of its diversity. Its culture, its heritage, its glory etc. will come out and will be known to all.

Thus starting from the family and the neighbourhood in primary section upto secondary stage, we can enable our children not only to know in all respects but to feel also the interdependence and co-operation of each other and it will automatically enable the child to run after this search and to find his role to play in national integration and national understanding.

We can thus rebuild 'Young India' for the coming generation, in this impressive, realistic and integrated way against its natural backdrop.

## CHAPTER V

### Getting to Know Each Other Through Exchanges

THERE could be exchanges of ideas, material, students and teachers without much difficulty. These exchanges could foster integration at all levels. This enables students and teachers of one school or region to know about the life, culture, values and ways of students and teachers of the other. This knowledge could bring them closer, develop mutual understanding and fellow-feeling and would by participation in games, athletics, debates, elocution, songs, dances and dramatics, prepare them for cooperative action in other fields of life, with sympathy and understanding. The programme thus would not only prepare the younger generation to co-exist but also to cooperate and march together. The programme of exchanges could be initiated by starting student pen-friend circles which might encourage and organize exchanges of thoughts, feelings, and knowledge through letters, leading to exchanges of gifts and materials, culminating in the exchange of students and teachers.

#### *Pen-Friend Circles*

Each schools should organize a pen-friend circle. The responsibility of running this circle may be entrusted to a group of teachers and students.

The circle should prepare a list of students classwise with

necessary details of their addresses, age, sex, communication language, hobbies etc. and those who are willing to have friends in various states of the country. The principals should make available to the circle a list of schools and principals who may be helpful in providing addresses willing to respond.

When the programme of the exchanges of letters is being carried out, provision should be made to ensure that children coming from indigent classes are not deprived from participating in the activities of the circle. Regular meetings at class and school levels should be organized to share the information and the experiences derived from the exchange of these letters.

*Exchange of Materials :*

Exchange of school magazines, photographs, local handicrafts, scrap-books, recipes, folk songs, costumes, illustrated descriptions of local games, and festivals etc. could also be arranged either from school or on individual basis. The schools at the receiving end should organize periodical exhibitions of the articles received. These exhibitions could go a long way in enabling to identify the underlying unity behind the apparent diversity in our country.

*Exchange of Students and Teachers :*

Exchange of letters and materials mentioned above could be taken up as a project independent in itself or as a measure leading to the exchange of students and teachers. The exchanges should form a vital part in the follow-up programme. These student and teacher exchanges could be initiated at a local level and expanded at the district and the state levels. Inter-state and international exchanges are also desirable. The purpose of the exchanges would be in the main to know each other as a first step towards the developing of mutual understanding and fellow-feeling and joint cooperative action in common programmes of national development.

As regards the details of the exchange programmes it would be neither desirable nor possible to provide a set pattern. The details of the programme could be worked out by the visiting and hosting principals to suit there needs. The following guidelines however are suggested.

1. The initiative should be taken by the principals of the schools which have already participated in the inter-state camps on National

Integration sponsored by the NCERT. The visiting team should consist of ten or more students and a teacher.

2. The duration should be from one to two weeks excluding the time taken on travelling.

3. The visiting team should be enabled to participate in all the activities of the host school both curricular and co-curricular activities. Games, elocution, dance, dramatics, and other cultural activities should be organized on a non-competitive basis to eliminate unhealthy rivalry.

4. The host school should organize common hiking, sight seeing, and camping programmes to enable the visitors to have a knowledge of and an insight into the geographical, historical, social, industrial and cultural potentialities of the region. They should also be provided with the opportunities to meet and talk to persons who have made significant contributions to various spheres of life such as social, literary, cultural and political etc. The host school should, wherever possible, arrange for members of the visiting team either individually or in groups to stay for a day or two with the parents of the children.

5. The visiting team should carry articles and items characteristic of their locality or region giving an insight into their culture, flora and fauna etc. A joint exhibition and cultural programme could be organized to bring the children of the two groups together.

6. While selecting students care should be taken to ensure that the team is representative of the school. Children with varying talents and belonging to different strata of society should be selected. Care should be taken that the students selected possess sound health, and are good mixers. It would be convenient to select children of the age group "13 plus" only.

7. The exchange of students and teachers should follow a circular and not a bi-polar circuit.

8. Exchange of teachers should be for a longer duration, in no case for less than a term or three months. While selecting teachers for instruction prevalent in the school should be kept in view. The teachers' parent institution and should be given a deputation allowance to offset their extra expenditure incurred by them.

*Finance :*

As regards the financial aspects of the programme it will be good if the finances involved could be mutually offset by the schools and partly subsidised by the state and union governments.

*Co-ordinating Agencies :*

The NCERT through its field advisers, located at the state headquarters, and state directors of education and the interested principals having practical experience could provide the coordinating and supervising agency of the programmes. It is felt that each state department of education should have a cell in the directorate to look after this programme, and it should be checked that if the programme was carried out in good faith and in a spirit of humility. This would go a long way in promoting understanding and integration not only on the national but also on the international level.





